

Sister Mary Angela Boord

A memoir



Sister Mary Angela Boord O.S.U.

1878 - 1976

by Mary Winefride Sturman O. S. U.

Early Years



Sister Mary Angela Boord was born on July 24th, 1878, at Iver Heath, Uxbridge, in Buckingham, the second child of Edward Henry and Alice Maud Boord. Her mother had been a Waterton before her marriage, and a relative of Charles Waterton, the naturalist. Evelyn Mary Maud, as Sister Mary Angela was christened, grew into a lively intelligent child, slight in build, with dark eyes and striking features which she inherited from her mother, whom she once described to an old friend as "a beautiful woman". In one of the few personal glimpses that she gave of her early childhood days, she described how Sundays were spent in the strict Victorian household. All her dolls were locked away; "Sunday" she said "was not a day for enjoying oneself".

Evelyn received her earliest education at home, with her older sister, Norah. They were the only children in the family, for a younger brother had died at the age of six months. When Evelyn was ten years old, the two sisters were sent as boarders to the school of the English Canonesses of St. Augustine at Neuilly-sur-Seine, outside Paris. This must have been her first contact with the catholic faith, and before long she was asking to become a

catholic. On November 21st, 1889, when she was eleven years old, she was received into the church by the convent chaplain. Henceforth, November 21st, the feast of the Presentation of Our Lady in the Temple, became for Sister Mary Angela a red-letter day in the liturgical calendar, as she recalled year by year, this all-important event in her life.

It must also have been at Neuilly that she learnt her fluency in the French language, which proved so valuable in her later life. However, by the time she was fourteen she was back in England, and the first boarder in a small house called "Delamere", which four nuns from the Ursuline Convent of Upton had just opened in Worple Road, Wimbledon. Two years later, in 1894, the property on the Downs, known as "Claremont", was purchased and the school quickly flourished.

Among her school companions here were Monica and Ellie Hare, who had been transferred from Upton to help set the school on its feet. A life-long friendship developed between them. Mr. James Hayes, the son of Ellie Hare, recalls occasional meetings between Sister Mary Angela and his mother when both were in

The school at Wimbledon 1892

Evelyn — back row, 2nd from right.



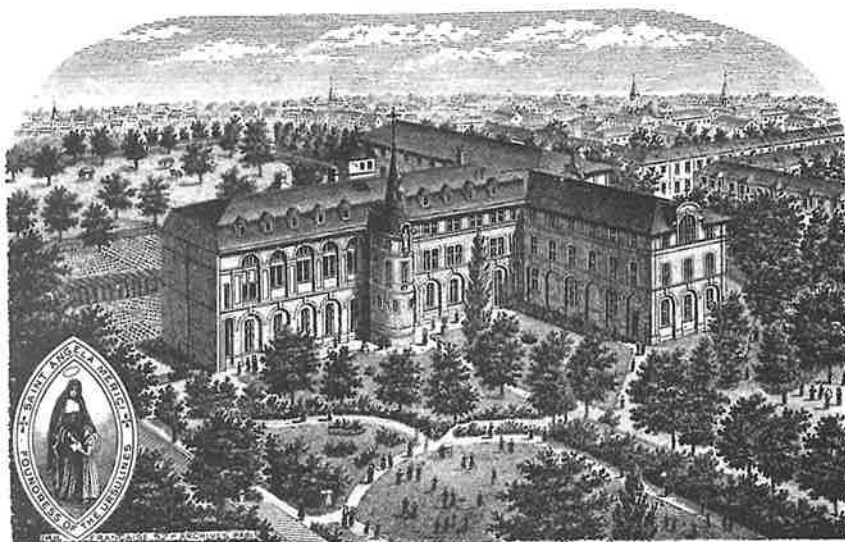
their nineties and his mother bed-ridden. By then, both were very deaf and communication difficult, but the shadowy figures of their girlhood peopled their memories. One of them, either Mother Stanislaus or Mother Aloysius, they recalled as "the Mighty Atom". The main issue, however, between the two friends seems to have been — "which of us will live the longer?" Ellie died in 1972, at the venerable age of ninety-six, so Sister Mary Angela won in the end by nearly two years.

Sister Edith McSheehy, now a religious of the Sacred Heart, was also at school with her at Wimbledon, though eight years her junior. Mrs. McSheehy used sometimes to invite Evelyn on Thursdays — then a holiday instead of Saturday — to the McSheehy home for the day. There the happy atmosphere of a large family of boys and girls must have been very congenial to Evelyn. Years later, when both were religious, the two saw one another at meetings of the Convent Schools' Association, and there was always time for a little chat about the past. Two marked traits were already developing in Sister Mary Angela's character, her great love of the faith which God had given her, and her love and loyalty towards old friends.

Ursuline

Neuilly had led Sister Mary Angela to the catholic church. Wimbledon brought her to her vocation to the religious life and to her passionate love of St. Angela. By the end of 1898, when she was twenty years of age, she had offered herself to the Ursulines of Upton and had been accepted. Upton, at that time, was still affiliated to the congregation of Thildonck in Belgium which had founded it in 1862. The novitiate house was at Haacht, and thither Evelyn was sent at Easter, 1899, though her delicate state of health caused the postponement of her noviceship until the autumn. On August 15th, 1901, the feast of the Assumption of Our Lady, she was professed at Upton, as Sister Mary Angela of the Blessed Sacrament, by Father George, O.F.M. With her was Sister Ursula Greenslade, a day pupil of Upton who subsequently became one of the first Thildonck missionaries in Bengal.

The convent of which Sister Mary Angela now became a member, and in which she took her final vows on August 15th, 1906, was at an important moment in its history. It had already



Ursuline Convent

Upton Forest Gate

1901

celebrated the golden jubilee of the coming of the first Ursulines to England in 1851. The community was growing in size, and flourishing enough to undertake new foundations at Wimbledon and Brentwood, and to open a high school at Ilford, at the request of Father Palmer, its parish priest. It counted among its numbers several outstanding figures: Mother Angela Bowen, its superior, Mother Clare Arthur, the foundress of Brentwood, Mother Regis Woodlock, the first headmistress of Ilford, and Mother Bernard Flood. The boarding school was well established, and the day school, St. Angela's, was making a name for itself under Mother Xavier Hynes.

Upton Lane was no longer the leafy country lane which the first foundresses had seen when they arrived in 1862, nor was Forest Gate still the entrance to Epping Forest. But the rapidly growing area, with its dense population, offered an enormous opportunity and challenge to the Ursuline apostolate of teaching. As she grew to maturity, with her quick mind, her keen perception and her vision, no-one could have appreciated this more clearly than Sister Mary Angela. First, however, she had to learn the hard way, under the strict disciplinarian and forceful headmistress, Mother Xavier. Between 1901 and 1921, she taught in St. Angela's High School. A variety of subjects came her way, latin, french, history, mathematics, and elementary science in the shape of heat, light and sound. In 1914, she acquired the certificate of the Royal Society of Teachers. No doubt, it was during these years as a

young teacher that she learnt what in later life she stressed as the three r's of teaching; the art of repetition, the art of omission, and the art of making a fool of oneself. No young person, whether Ursuline, member of staff or sixth former, but did not have those words impressed upon her later by one who had first learnt them herself, and had understood their value.

She was fortunate in the training she received under Mother Xavier Hynes. In 1912, there was a general inspection of St. Angela's, in which the headmistress was described as "an able teacher, of wide views and sympathies, who has deservedly gained the confidence of parents and girls". As the years went by, Mother Xavier saw Sister Mary Angela as the one best qualified to succeed her, and, as her assistant mistress, confided more and more responsibility to her.

Towards the end of the first world war, it became apparent that the government intended to introduce legislation requiring



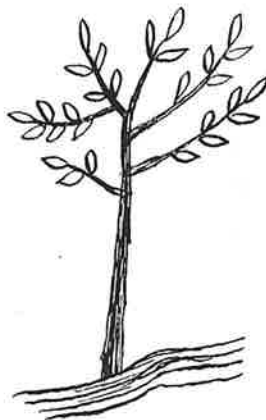
As a young sister

graduate status for the staffs of secondary schools recognised by the Board of Education. The hierarchy, under the leadership of Cardinal Bourne, urged upon superiors of convents the necessity of sending some of their nuns to the universities to read for degrees. As a result of a meeting of superiors at Hammersmith over which the Cardinal presided, and which Reverend Mother Bernard Flood and Mother Regis Woodlock attended, it was decided that Sister Mary Angela should matriculate and then go on to the University of London, to study for a degree in French. In the autumn term of that year, she began her studies at Bedford College, boarding with six students of other religious congregations at the Mercy convent, Harewood Avenue.

About this time, Mother Xavier's health began to cause concern in her community. In 1919, she was allowed a period of leave of absence, following an operation for cataract. She was back at work, however, by the following June, in time for a full inspection of the school. The reporting inspector, Mr. E. W. E. Kempson, who subsequently became one of Sister Mary Angela's most trusted friends, gave great praise to the school, congratulating Mother Xavier on the results of the inspection. In February 1921, however, Mother Xavier had a severe seizure, and Sister Mary Angela was called upon to assume the position and responsibilities of headmistress. She spent the next few months, until her official appointment in September 1921, taking over and running the school, largely from Bedford College, and at the same time completing her degree course. She was forty-three years of age.



Headmistress



The next fifteen years were probably the greatest in Sister Mary Angela's long career. Later on, wider responsibilities and high offices crowded in upon her, obliging her to turn her attention to multifarious other demands upon her time, her energy and her mental and spiritual resources. At times also, because she was human, this made her authoritarian and over-bearing in her decisions, and in her dealings with others. From 1921 to 1935, however, she was able to devote herself, heart and soul to St. Angela's, as its headmistress.

Mother Xavier handed on to her a large school of seven hundred pupils, with high standards and a good staff. It was Sister Mary Angela's achievement to lift the school to a virtually unique position among the girls' schools of the day. The stamp of her personality becomes apparent in all the records of these years, in the minutes of governors' meetings, the convent annals, and most eloquently, in the many letters and reminiscences which old Brownies and members of her staff have written since her death.

She was a born leader. Under the dynamic thrust of her vigorous personality, the school sprang forward into new life. In the words of one of her first sixth formers, "To the sound traditions and achievements of a good school with a high reputation, Mother Mary Angela brought her energy and enthusiasm, her gifts of vision in education, her great talents as an administrator and her genius as a leader". Her liberalising influence was felt at once in the newly created sixth form, still a fairly rare phenomenon in catholic girls' schools. She was able to bring this into being when the Board of Education recognised and gave full grant to the advanced course in modern studies which she introduced, together with the post-matriculation two year science

course which she shared with the Ursuline High School, Ilford. Studies such as these demanded a larger, more fully qualified and more highly paid staff than hitherto. By 1925, Sister Mary Angela had surrounded herself with teachers who have since become household names at St. Angela's. To cope with the wider and deeper range of studies, the old study hall was converted into a well-stocked library, catalogued according to the classification used at Bedford College. To her, the library was a training ground in independence of thought and responsible study.

More important, however, than study and examination results — excellent though these might be — was the character training which she gave to the whole school, and especially to the sixth form. Greater freedom, the latter soon learnt, brought heavier responsibilities as prefects. Her "instructions" after degrees, when the staff had departed and she was left alone to talk to her Brownies, taught them lessons in self-control, in courtesy, in the highest standards of Christian behaviour, in *Our Lady* likeness, which have never been forgotten. Pupils might go in fear and trembling, not least of her piercing brown eyes, which seemed able to look right through them, but they respected, admired and loved "The Angel" or just "Mary Ann", as they affectionately nicknamed her. In return, she poured out upon them all the af-



The upper sixth, 1922



Staff at St. Angela's 1925

fection, the charm and the force of her character, moulding them into what she wished her Brownies to be, fearless and courageous christian women.

Neither did the smallest things escape her. Never giving a moment's peace to the Board of Education, where she soon became a well-known figure, or to the education authorities of West Ham and East Ham, until she had obtained what she considered the rights of her children, she found time to imagine, to create, to devise so many things which have become part of the tradition of St. Angela's. It was she who initiated the school magazine and named it "The Uptonian", who provided the netball and tennis court on the roof of the assembly hall, which Mother Xavier had had built. School societies were introduced in which everyone, juniors and seniors alike, was called on to participate. Excursions were organised to the British Museum, to the Tower of London, to the Houses of Parliament, to the Wallace Collection.

Her feast day was celebrated each year on May 31st, when every girl wore a marguerite and pink ribbon. The school greeted her with the feast day song, composed by Maud Reed, then in the upper fourth form, and after "Come to the Fayre" went on to the field to enjoy the Fayre. On Fayre Day, 1925, when Mother Mary Angela drew the raffle for a puppy donated by Doris Sedgwick, she

read out the winning ticket — "Number 106 — Mother Mary Angela". To the delight of school and staff, the puppy was presented to her by Reverend Mother, and was immediately named "Brownie". He was seldom missing from any school photograph.

Sister Mary Angela had a tremendous enthusiasm for drama, and personally coached some of the school's major productions, *The Finding of the King*, *Hiawatha*, and the first Gilbert and Sullivan production, *Princess Ida*, pacing across the stage, directing, inspiring, lifting the production to otherwise unattainable heights.

So many other memories of her flood the minds of those who knew her and were taught by her in those days; the D — for the first howler in a piece of written work with additional minuses for all successive ones which had to be found out by oneself; the distinctive gait with the animated chink and sway of the large rosary which gave warning of her approach, the tangible silence when she came on to the stage of the assembly hall for morning prayers. Looking back, her presence seemed to fill the school, and for those whom she taught, frequently *was* the school.

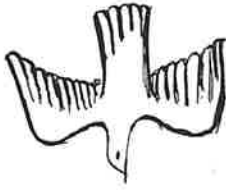
The peak of her career as headmistress of St. Angela's was 1927. In the summer of that year, there was a full inspection of the school. In his report at its completion, Mr. Kempson summed up her work in the school since her appointment as "marvellous, its value impossible to estimate too highly". He went on to compare the volume and character of the academic work of the upper sixth form with that of a pass degree. But then Sister Mary Angela had told the sixth form more than once that here they were receiving the equivalent of Oxford tutorials.

It was not long before Sister Mary Angela's educational work became well known beyond the confines of her school and convent. In addition to the various educational authorities who came to regard her with some awe, she was one of the first religious headmistresses to join the Association of Headmistresses. She became an honoured member of its executive committee. Indefatigable in her efforts to assert the right and competence of nuns to manage their own affairs, she was, in 1928, a founder member of the Association of Convent Schools, today known as the Association of Teaching Religious. To this, she gave enthusiastically of her time and professional experience. The most cursory glance at the minutes of its executive committee from its inception until her retirement from it in 1951 shows the active part she took in all its deliberations, and the number of occasions she was called on to act as its secretary or president.

In 1929, while retaining her headship of the school, Sister Mary Angela was appointed prioress of the community of Forest Gate and prioress of the newly established house of studies there. This meant that the schools of Ilford and St. Vincent's, Becontree, could also claim her attention, and that the young student nuns coming from the novitiate at Westgate-on-Sea became her immediate responsibility. Two years previously, in 1927, Forest Gate had joined the Roman Union of the Ursuline order and was now, therefore, a member of the English province. Before long, she was appointed provincial councillor and secretary and educational adviser to the province. Some of the burden of school work was taken off her shoulders by Sister Francis Lemarchand who became her "second mistress". Finally, on July 26th, 1935, she handed in her resignation as headmistress of St. Angela's, and was replaced in that position by Sister Angela Mary Reidy. At the governors' meeting in which this news was given, Mr. Roof, who had been a governor of the school since 1917 and remained throughout his life one of her staunchest friends, paid high tribute to the distinguished work she had done during the fourteen years she had been headmistress. She had steered St. Angela's through many changes of status, always believing, with extraordinary clarity of vision, that the school could give the best service to education by working within the national system of education. With utter fearlessness, she had grappled with the complexities of deficiency grant status and transitionally assisted status. She always spoke with deep appreciation of the generosity with which the school had been treated by the borough of West Ham. The governors appointed by that authority were proud of the school and of its achievements, and never failed to fight its battles in committee.

She was chairman of the governing body of St. Angela's until 1946, and governor of the school until 1966. A wider apostolate now opened before her, but she never forgot the school which owed her so much. Neither did she ever forget the individual Brownies who came under her care. Throughout the remainder of her long life, she continued to take an interest in them, and above all, till the very end, she followed them by her prayers.





Provincial

In 1937 Sister Mary Angela was called on by her major superiors in Rome to take up the charge of provincial in England. This meant that, in addition to Forest Gate, she now had under her care the convents at Westgate-on-Sea with the provincialate and novitiate, Chester, Greenwich and Wimbledon. As provincial, she brought to her task the same breadth of vision and keenness of perception, the same boundless energy which had characterised her earlier years, together with her mature experience as an educationalist. Now her gifts as an administrator and leader were given full scope. She found a province already well established through the work achieved by her two predecessors, Mother Joseph Ryan and Mother Dominic Tizard. Under her, wider horizons opened out, reaching beyond the confines of individual convents and schools to the greater world of catholic education in England, and to Rome, the heart of the faith which she cherished so profoundly and the centre of the Ursuline order which she loved so dearly.

Her first desire as provincial was to build a chapel at Westgate which would be worthy of the province. Without more ado, the work was put in hand, its architect and builder Mr. H. Horn of J. and R. Roof. It stands today, mellowed now by age, austere and beautiful in its harmonious simplicity, as a fitting tribute to her memory.

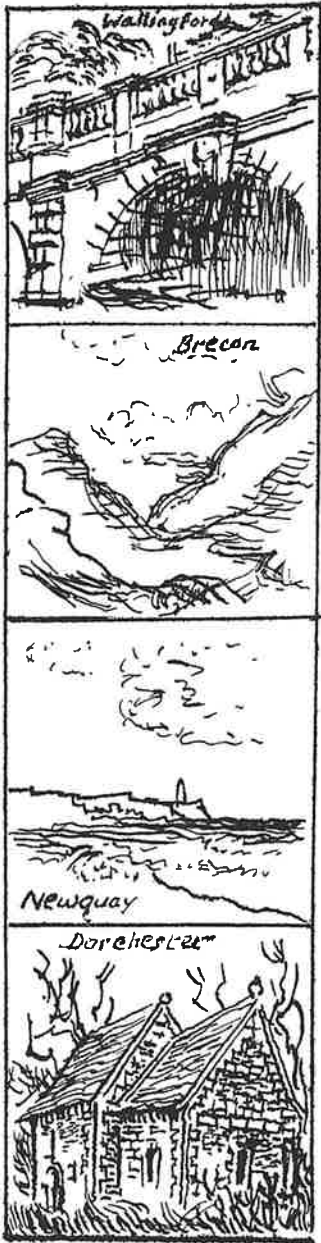
By the time it was blessed and opened, however, the dark storm clouds of the second world war were already casting their shadows across Europe. Sister Mary Angela was destined to be provincial of England throughout the six long years of war. Herself an evacuee with the Westgate community to Wallingford in Oxfordshire, she had to solve the problems which the evacuation years created, for St. Angela's in the villages round Woodbridge in Suffolk, at Thetford and at Newquay, for Ilford at Ipswich and Devizes, for Becontree at Yoxford and Littlemore, and for Greenwich at Hastings and Brecon in South Wales. In spite of the difficulties and dangers of travel in war-time, with its hazards of delayed trains and black-out regulations, she hastened from one group of nuns and children to another, advising, consoling, at

times scolding, safeguarding their spiritual life, in circumstances full of new and unforeseen problems.

In addition, there was the anxiety for the older members of communities left behind in London as the German *blitzkrieg* got under way. In 1941 a landmine badly damaged the school premises at Ilford, and incendiary bombs destroyed a wing of the convent at Greenwich, narrowly missing the chapel. Forest Gate knew the incessant sound of breaking and flying glass as windows were smashed by blast, while the sirens wailed, and German bombers droned overhead making for the docks. Yet during all those months which lengthened into years, the annual visitation of her convents went on as usual, provincial council meetings were held and school governors' meetings took place. She had her own plan of invasion, as she penetrated County Hall, the Ministry of Health,

At Westgate





the Board of Education, Archbishop's House at Westminster, to lodge her complaints about evacuation. She seems never to have missed the committee meetings of the Association of Convent Schools, whether they were held at the Notre Dame convent in Cavendish Square, or in the comparative peace of Cherwell Edge, Oxford.

Meanwhile, circular letters went forth every week or so, addressed to "my very dear children at home and abroad", or "evacuated or otherwise". In them, she gave all the news, "in case you have not heard", about each convent, each group of evacuees, and when she was able to do so, about the Ursuline convents in Europe, caught up in the horrors of war.

On the feast days celebrating the foundation of the Ursuline order (November 25th) and of the Roman Union (November 28th), she wrote in 1939 hoping "that it may be possible for you to have some little celebration". Then she continued, in words that were very typical of her:

"At any rate, no amount of work or of anxiety can prevent you from thanking God over and over again for all the graces He has given to the world and to us all in particular by the foundation of our holy order. St. Angela not only

our foundress but also that of all the teaching orders and congregations which have sprung into existence since her time. But for us she is something more; she is our mother in the truest sense of the word for she loves us and watches over each one of us. Let us ask her to obtain for us a great increase of love for the order she has founded, a great increase of love for the spiritual and temporal well-being of the children committed to our care. The feast of the Rome Union has set the seal on the universality and the universal charity which links us all together in one great common fold."

Another letter told how Mother Campion Gibson, the headmistress of St. Vincent's, Becontree, then evacuated to Yoxford, was about to purchase a tricycle. It belonged to a bus conductor, who told Mother Campion that he would sell it, "Not just to anyone, but to a lady like you — oh, yes", for £3.10s.

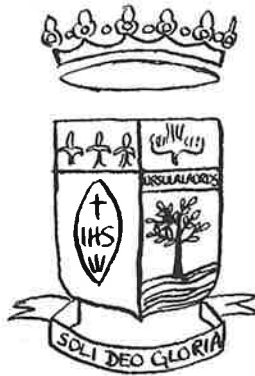
As always, her letters ended, "Goodbye to you all now, until I come round once more to see you all. I send you my dear love. . . .

Pray for your loving mother in Christ." Like St. Paul, she too could have written, "There is my daily preoccupation: my anxiety for all the churches."

During the war years, Sister Mary Angela was responsible for carrying out two great undertakings. The first was the establishment of a convent at Ilford. For forty years, the nuns on the staff of the High School had been travelling there each day from Upton, in the early days in a suspicious looking vehicle nicknamed "Black Maria", and later in the convent car, known as "Caritas". In November, 1942, however, No. 6 Coventry Road came up for sale. Sister Mary Angela urged that it should be bought, and on May 4th, 1943, the foundation of the Ursuline Convent, Ilford, was made. At first it remained a branch house of Forest Gate, but on May 6th, 1944, it was declared an independent house under its first prioress, Sister Joseph Powell.

Her other achievement, perhaps not surprisingly, concerned St. Angela's. In 1944, when Butler's education act offered secondary education to all children, irrespective of their academic ability, Sister Mary Angela seized the opportunity to open the doors of St. Angela's to all catholic girls living in West Ham and East Ham. This decision, carried out in co-operation with the Franciscans who did the same for St. Bonaventure's Boys' School, involved a fundamental change in the status of St. Angela's, from a two-form entry grammar school to a four-form and before long a five-form entry voluntary aided multi-lateral school. The protracted

negotiations, and the financial burden of 50% cost of the new school buildings which such a change involved, proved a challenge to the far seeing and intrepid educationalist that she was. L.E.A.'s might complain that she was moving too quickly, might make excuses for themselves by saying that they had no desire to block so progressive a school, might, in the end, come round to her way of thinking. Driving through all opposition, she made sure that by September 1st, 1945, St. Angela's would be able to provide education of the three types laid down in the education act; grammar, modern and technical. Without knowing it, she was pioneering comprehensive education, blazing a trail which other catholic schools throughout the country were able to follow in the years that lay ahead.



Retirement



Sister Mary Angela's term of office as provincial came to an end in 1947, but she remained on at Westgate as its prioress for another year. There, she had been able to do much to help the growing school gain recognition in 1946. Through her instrumentality a large house called Redcliffe, at the corner of Hengist Road, was purchased and renamed Brescia. It provided useful additional space for the school. In her retirement, she continued to give freely of the vast experience and accumulative wisdom of many years. Until 1966, she accompanied her successors to governors' meetings of the different schools of the province. She took a keen interest in the latest educational enterprise of the Ursulines, the establishment, in 1964, of Christ's College in Liverpool. In its early days, when the campus was still a building site with all the attendant hazards, a member of the staff, who had once been her pupil at St. Angela's, recalls how the rumour went round that Sister Mary Angela was up on the unfinished roof, having a good look round. At the time, "she was a mere stripling of eighty-six or so".

Retirement for her did not mean rest. Indeed, it opened a new sphere of apostolic work and interest, namely the teaching of the young student nuns in the recently opened house of studies, at Parkside, Wimbledon. Apart from increasing deafness, she had in the early 1960's none of the marks of an octogenarian. Her indomitable energy was as tireless as ever, her enthusiasm all-conquering.

Her teaching ability, her soundness particularly in language teaching, her thoroughness in her own preparation and her concern in preparing her students for their examinations once more had full play. Lessons with her were always stimulating, whether the humdrum brushing up of rusty latin grammar, a rapid summing up of current events, or discussions on books from the long typed reading lists which were handed out to each student as she arrived, fresh from the seclusion of her noviceship days. She revelled in

things of the mind, taking Aristotle's *Ethics* as light reading when a cold confined her to bed. Her forward-looking approach was remarkable, so was her willingness to welcome new ideas, and above all, new books. Checking the library with her was an arduous task for the student commissioned to assist her, for she ruled the proceedings from a perilous position on the top of the library steps.

Most unforgettable of all were her scripture lessons, of the "bible at a glance" variety. These were given in the community room with Sister Mary Angela presiding at the top, and the students ranged down the sides of the long table armed with their bibles and notebooks. Her voice worked its way through the books of the Old Testament, the strident tones echoing down the garden on hot summer days, as she added her own comments from the sheaves of her closely packed notes.

When she was not engaged in teaching, one could find her striding round the garden, with Blarney, her rough-haired Irish terrier following close on her heels. Blarney would lie stretched out at the top of the stairs, waiting for the whistle of command. There were occasions when one could tell from the prick of the ears that he had heard but had no intention of responding. At other times, he leapt up too quickly, and "Get down, sir" could be heard across the garden.

Parkside





Aged 94

Indoors, she was very much the focal point of the household, as she sat in her room stabbing at the embroidery which she took up in her eighties. Colours, stitches, patterns were not too important. Her great ambition was to complete the cloth as quickly as possible, so that another, preferably larger, might be begun.

It was at Parkside that she learnt to play chess, and in the evenings a rota of student nuns was detailed to arrive punctually

for the game. Once she had grasped the principles, she always wanted to get the game over, so that she could move on to the next victory. She objected to those who thought too long over their moves, remarking "where did it get you? I still won".

Travelling with Sister Mary Angela at any time of her life was an exhausting experience. In her later years, when she went out occasionally to buy books, it was nerve-racking, especially on the Underground. It entailed leaping after her from one carriage to the next, as the train drew into the stations, and listening with embarrassment to the loud comments she tended to make about other passengers.

For those who knew her during those years, she added something to the quality of life at Parkside. Her lightness of touch, her sense of humour, her simplicity and sincerity, born of a deep faith, left an indelible impression on all who passed through the house of studies.

When Parkside was closed in 1969, Sister Mary Angela returned home to Upton, her first love. Here, the infirmities of advanced age took increasing toll of a body which had never been robust, but could not dampen her ardent spirit. At the age of ninety she was still coaching a university student. Yet those last years of purification must often have been a painful trial, as she saw, and accepted with increasing gentleness, the weakness of old age coming upon her.

These pages, written from the tributes of many who knew and loved her and whose lives were moulded and influenced by her, have told, perforce, the story of her many activities. She was an Ursuline after St. Angela's own heart, able and ready as few others have been, to "read the signs of the times". But there were other qualities in her rich personality. Impulsive by nature, she was warm-hearted and affectionate. Her greeting, a great bear-like hug, literally took the recipient's breath away, besides causing some disarrangement to her own veil. The person would be dragged by the hand to the nearest chair and pulled down into it. Then, her quick-silver mind would dart from one subject to another, as she sought to extract every bit of news, while she pumped the person's arm up and down as if to get it out more quickly. At times she could be stern, even forbidding, but after the reprimand the twinkle in her eye soon showed that all was forgiven; and she was never unjust.

As an Ursuline, Sister Mary Angela was exact and faithful to her religious duties. She was careful to obtain the sanction of obedience for what she wished to do, though it is doubtful whether

any superior would have had time for second thoughts, when once her consent had been given. Always up first in the morning, she would be waiting for a sleepy bellringer to appear and unlock the chapel door, so that she might go into chapel quickly and offer her whole day to God's service.

For God, undoubtedly, came first in her life. Much of her deepest spiritual life was "hidden with Christ in God", but her faith and her life of prayer shone with the conviction of sincerity, at a time when theological changes, in which she was prepared to immerse herself, called many traditional things in question. She was a great lover of Christ, of His mother and of St. Angela. Her religious community and the children committed to their care were close runners up.

Her death, in peace and without pain, on January 28th, 1976, marked the end of an era. She will not easily be forgotten.

